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The Chronicle of the London Missionary Society

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No. 326.—NEW SERIES, NO. 43.] [JULY 1, 1863.

THE Missionary Magazine AND CHRONICLE.

DEATH OF SIR C. E. EARDLEY, BART., TREASURER OF THE LONDON MISSIONARY SOCIETY.

WE have the mournful task of recording the decease of our estimable Treasurer, SIR CULLING EARDLEY EARDLEY, Bart., which occurred at his residence, Bedwell Park, Herts, on Thursday the 21st of May. Although his health had for some time been impaired, there was no ground to apprehend any fatal result. The malady which terminated in his death was of short duration, and superinduced by vaccination—of course a measure intended for protection against the serious evil of small-pox. He was supported in his affliction by those distinctive and glorious truths of the Gospel which he had long professed and honoured, and his memory will be affectionately cherished by multitudes of different Christian bodies, not only in England but throughout Christendom, who justly estimated his amiable Christian character, and his generous and useful labours in the cause of benevolence, freedom, and religion.

AT a Meeting of the BOARD OF DIRECTORS, held on Monday, the 25th of May, the decease of SIR C. E. EARDLEY, Bart., having been officially communicated, it was

Resolved,—

That, in receiving the announcement of the decease of their late Treasurer, Sir Culling Eardley Eardley, Bart., the Directors record with mournful pleasure their high sense of his distinguished Christian character, and of his unwearied and generous exertions in promoting the interests of religion, benevolence, and freedom. But especially the Directors bear their grateful testimony to the many kind and valuable services rendered by their departed friend as the Treasurer of this Society, during the extended period of nearly twenty years, in which he sustained that office.

That the Directors beg to convey to the family of Sir Culling Eardley Eardley, Bart., the assurance of their sincere sympathy and Christian condolence, trusting that, under this solemn and afflictive bereavement, they may be sustained by the promises of the Holy Scriptures and the grace of the Divine Spirit.

MADAGASCAR.

Our latest intelligence from Madagascar is contained in a letter of the Rev. William Ellis, dated February 5th, and although we anticipate copious communications by the next mail, we fear they will not arrive till after the issue of our present number.

Some time must elapse before the new and enlightened measures adopted by Radama II. will be consolidated, and in their progress it is probable that conflicting interests may arise; yet we have no reason to apprehend any other than good tidings as it regards the position and prospects of the Native Churches. It cannot, however, be superfluous again to remind our readers that the Christians of Madagascar, while enjoying freedom and peace, will, with their new privileges, be exposed to new perils and temptations, and that the prayers of the British Churches on their behalf will be most seasonable, that God may uphold them in slippery places, and guard them against the withering and scorching influence of noontide heat.

Our friends will be glad to learn that four devoted Brethren have been added to the Missionary band in Madagascar, and are now upon the mighty waters, hoping by God's good providence to reach the Capital before the commencement of the unhealthy season. We trust that the prayers of the Society will follow them, that they may have a prosperous voyage, a safe journey through the island, and a happy meeting with their fellow labourers, who are already anticipating their arrival with gratitude and pleasure.

In a few weeks we also hope to announce the departure of a Christian friend, qualified to direct and superintend the erection of the Memorial Churches—an object of much importance, especially when it is remembered that these edifices in their form and construction will be entirely new in the city of Antananarivo.

We are happy to report that the contributions for the accomplishment of this important object have continued to advance, and although, judging from ordinary experience in our own country, the actual outlay may somewhat exceed the estimate of our friend Mr. Ellis, yet we have no doubt that it will be amply met by the liberality of British Christians.

We have especial pleasure in reporting the contributions towards the erection of the Madagascar Churches, generously made at several of our Mission Stations. The Churches of Demerara and Jamaica, consisting almost exclusively of black and coloured people, many of whom were born in slavery, have been forward to take a part in this good work. As will be seen from the following list, the contributions in Demerara have amounted to £57 12*s.* 7*d.*, and those in Jamaica to £40 10*s.* From Shanghae also, the great commercial city of China, we have received from our friend the Rev. Wm. Muirhead the sum of £200; and we have no doubt that these generous and most appropriate examples of Christian love to Madagascar will be followed in many other parts of the Mission field.

CONTRIBUTIONS TOWARDS THE ERECTION OF THE MEMORIAL CHURCHES IN MADAGASCAR, RECEIVED SINCE THE ANNUAL MEETING OF THE SOCIETY.

G. B.	20	0	0
A Missionary's Mother	10	0	0
G. Waugh, Esq.	10	0	0
E. B. Thomas, Esq.	5	0	0
C. F., per J. W. Willans, Esq.	5	0	0
W. S. M.	2	0	0
W. S. S.	1	0	0
C. Kerby, Esq.	0	10	0
Mr. D. D. Wheeler	0	10	0
A Widow's Mite	0	2	6

Country.

Bath, Dr. Bell	5	0	0
Bristol, Tabernacle, Collection	21	18	7
W. R.	0	10	0
Burnley, Westgate Chapel, Rev. G. and Mrs. Gill	5	0	0
Proceeds of Lectures	4	4	0
Calcutta, E. Glazier, Esq.	1	0	0
Cleckheaton, A Friend	2	10	0
Poole, A Friend, per Rev. R. T. Verrall	5	0	0
Reigate, Rev. G. Hayward	1	1	0
Torquay, per Rev. T. Mann	12	14	6
Trowbridge, Mr. Haden, additional	2	0	0
Witheridge, per Mr. Western	0	10	0
York, per Mr. T. J. Wilkinson	10	0	0
	125	10	7

FROM MISSIONARY STATIONS.

China.

Shanghae, per Rev. William Muirhead					200	0	0

India.

Mirzapore, per Rev. Dr. Mather—						
Collection	18	0	0			
Contributions of Native Christians	2	10	0			
				20	10	0

West Indies.

Demerara, Salem Chapel, Rev. Charles Rattray				5	0	0
Smith Chapel, Rev. E. A. Wallbridge	14	8	3			
Plaisance	2	8	9			
Rev. Henry Hurd	1	0	0			
				17	17	0
Providence Chapel, Rev. Joseph Ketley				8	0	0
Ebenezer Chapel, Rev. James Scott				12	0	0
Buxton and Arundel, Rev. T. Henderson				14	15	7
Jamaica. Ridgmount, Rev. William Alloway				10	0	0
Whitefield, Rev. Alexander Lindo				10	10	0
Four Paths, Rev. T. H. Clark	10	8	0			
Brixton Hill	5	10	0			
Trinity Chapel	4	2	0			
				20	0	0
				£318	12	7

INDIA.

CALCUTTA.

We have rarely had greater pleasure than has been afforded by the contents of the following important communications from Calcutta. Although somewhat extended beyond our ordinary limits, they are full of instruction, and will amply repay the attentive perusal of every Christian reader. The reception into the Christian Church of two Kulin Brahmins (the highest order of Hindoo priesthood) it has seldom been the privilege of the Christian Missionary to witness on the same Sabbath; and beyond this, that the Native Minister by whom the baptism of one of these converts was administered was himself a Kulin Brahmin, and is now one of the Pastors of the Native Church at Bhowanipore, is, we believe, unprecedented.

It will be observed also, that the converts received their knowledge of Christianity, not in a Missionary Institution, but in the Government Schools of Calcutta. From these schools, as our readers well know, the Bible is excluded; and we are thankful that in the case of these converts, as well as in many other instances, notwithstanding the unrighteous exclusion of the Word of the only true God, the influence of sound intelligence and useful science has, together with association with Christian professors, been rendered the means of leading the inquirers, though through many labyrinths, finally to the cross of the Redeemer. A short letter of the Rev. Edward Storrow, which we prefix, contains a summary of these most interesting cases.

"Calcutta, April 22, 1863.

"My dear Dr. Tidman—It is with extreme pleasure I inform you of the baptism of two Hindoos on Sunday last, the 19th inst. They are both Kulin Brahmins, students of the Government Presidency College, and have been led to embrace Christianity after much mental conflict. The elder one, Bhogoban Chunder Chatterjea, I baptized in Union Chapel, after the morning service. He is twenty-two years of age, and is now studying with a view to obtain some legal appointment. He read the accompanying paper before my congregation when I baptized him. It is unusally interesting, as the history of one who finds his way by slow degrees, and in spite of many obstacles, out of the darkness of Hindooism into the pure light of orthodox Christianity, and as illustrative of much that is going on beyond the circle of pure Missionary influence.

"The other convert, Kali Prosunno Chowdy, was baptized by the Rev. Surjo Kumar Ghose in the evening of the same day, at Cooly Bazaar. It was peculiarly gratifying to my own feelings, after preaching one of the Annual Missionary Sermons, to see such a beautiful exemplification of the success of Missions. Surjo is one of our converts; he is Pastor of one of the most intelligent and prosperous Churches in India; he has been, more than any of us, the means of bringing these two converts to profess Christ by baptism, and now, in the presence of those who led him when a boy to Christ, and then trained him for the ministry, he himself

receives a Kulin Brahmin into the fold of Christ. I need not give the history of our dear young convert, since I send the address of Surjo, delivered previous to the baptism.

"These baptisms are especially gratifying to us, not only because of the rank and intelligence of the converts, but on account of their undoubted sincerity and devotedness, and also because they belong to the Presidency College, where direct Christian instruction is prohibited. Their history strikingly shows how surely a good secular English education will destroy all attachment to the popular form of Hindooism, and that many Christian agencies are at work to direct and aid such as are willing to receive the Truth.

"I remain,

"Yours sincerely,

(Signed) "E. Storrow."

STATEMENT READ BY BHOGOBAN CHUNDER CHATTERJEA, A KULIN BRAHMIN, AT HIS BAPTISM IN UNION CHAPEL, CALCUTTA, APRIL 19TH.

"From a very early period of my life religion occupied my mind, on which I set a higher value than anything else.

"When a boy, many a time I shed tears while reading or hearing pathetic parts of the Ramayun and the Mohabharut. Once I remember to have dipped myself in water, having been touched by a Mossulman.

"After I was invested with the sacred thread, I began to perform many of the Hindu ceremonies, which are not always observed even by the orthodox Brahmins. I fasted twice every month on the nineteenth day of the moon; performed my Shondya (or the Brahmin's Prayer after the so-called regeneration) with much amplification; stood on one leg to repeat the gyatri twenty-eight times, and never took cooked sweetmeats from the Bazar. So I went on for some years in my school career. I was often called Brumhoehari—an ascetic Brahmin. But as I advanced in the study of the English language, these superstitious notions began gradually to vanish away.

BRAHMISM AND DEISM.

"My views of God and religion having been by this time imperceptibly modified by English books or translations of them, which are more or less imbued with Christianity, I became a Deist. But my deism at that time was not the Brahmism of Calcutta, which I consider to be nothing more than a skeleton of Christianity—*i.e.*, Christianity without its life—Christ. It was a vague sort of Deism. I had doubts on many important doctrines—viz., the immortality of the soul, the utility of prayer, rewards and punishments, and, now and then, even the existence of God. As I had the religious instinct strong in me, I endeavoured to find satisfaction from that system; but, in fact, I did not find rest to my soul. All the while I was externally a Hindu, nearly as much as before. I was then at Burrisal.

"Many a time I felt myself transported with joy in perusing theistic doctrines in the 'Tottobhodini Potrikha' (the organ of the Calcutta Brahmo Sumaj), and thought that all my doubts and difficulties would be satisfactorily removed when I went to Calcutta, attended the Brahmo Sumaj, and held conversations with the Brahmos. In the meantime I must remark that almost all my superstitious views were removed by the perusal of a free translation of George Combe's 'Constitution of Man,' by

Baboo Okhoy Komar Dutt, and also his other work, 'Laws Concerning Religion'—Dhormoniti.

"When I came to Calcutta in February, 1860, I began to study Brahmism, and bought a Bengali Brahmic book, containing prayers and hymns. About this time Baboo Kessub Chondro Sen, the Champion of the Brahmo Sumaj, began to publish his tracts, the first of which was, 'Young Bengal, this is for You.' I became a subscriber to these tracts; the first was an exhortation, and very nicely written. I do not know how to express the joy I felt in perusing it. I thought I had now found the object of my desire—this is the man who can enlighten me on the subject; Brahmism is the true religion. * * * *

"An intimate friend of mine was then a little inclined to Christianity. He drew my attention to this religion. During the winter vacation of 1860, I was going home after passing the examination of the first year class. I took Thomas Paine's 'Age of Reason' from my friend, who gave me also Watson's 'Apology' along with it. I went through the 'Age of Reason,' and exulted with joy, thinking that Christianity could not be true. When I read Watson, as my mind was prejudiced against Christianity, I was rather troubled than satisfied with his arguments; it produced a confusion of feelings in my mind.

"My friend was acquainted with Mr. Dall, the Unitarian missionary, who presented him now and then with Unitarian tracts and prayer-books. He lent me some of them, and I used one of them in the time of my daily prayers. Then, if I remember aright, I was for the first time struck with some verses quoted from the Sermon on the Mount; after which I began to think, Christianity is not what I thought it to be, but something better. I was also very much impressed with Christ's declaration, 'Father, forgive them, for they know not what they do.' Then I was in the second year class. I took from a Brahmo friend, Theodore Parker's 'Discoveries on Matters of Religion.' I went through the book, and was so much pleased that I deposited money to procure it from London. Theodore Parker and Francis Newman may be considered the founders of the Christianized Brahmism of the present Brahmism of Calcutta. I was then reading Abercrombie in the class. His arguments in favour of miracles did not satisfy me, as I was then reading Parker's arguments against them.

RELIGIOUS DISCUSSIONS.

"I was then doubting whether Brahmism was derived from Christianity or intuition. While in this state of mind I formed acquaintance with a native Christian gentleman, Baboo Tara Charon Banarji, head master of the Alipore school. I had often discussions with him on the subject of religion. I must thank this gentleman with all my heart; it was he who set me right, and helped me in my inquiries by lending me books. He kindly presented me a copy of Anderson's 'Lecture on the Spirit in which Religious Inquiries should be prosecuted.' It was a very nice lecture indeed, and I tried to follow out his directions. My convert friend lent me also the other eight lectures, which were delivered with the first-mentioned one. One of them was on Deism, by Dr. Mackay; this created doubts in my mind about Deism. * * * *

"While I was reading those nine lectures, I also read Campbell's 'Evidence of Christianity,' and selections from Dr. Channing's works. The arguments of the latter, on the evidences, were irresistible and touching. It was he who made me

believe in miracles. I read some other books along with these as well, and then came to believe that the Bible contains a divine revelation, and became a Unitarian. I also read Bishop Wilson's 'Evidences,' which confirmed my faith the more, of the Divine origin of the Bible; but then I considered Christ to be the first-born of all created beings, and not God.

UNITARIANISM AND ITS DIFFICULTIES.

"While a Unitarian, many a time I felt the excellencies of Christianity. The perfect morality of the gospel, and the transcendental moral character of our Lord, struck me more than anything else. I could never conceive how Christ could be a liar, an impostor, or an enthusiast. Oh, could I feel the super-excellent beauty of the New Testament picture! The whole world may be in a lie, but my Jesus can never. He stands alone in the annals of mankind. Such wisdom, such piety, such humility and meekness, and, above all, such love, could nowhere be found, not on earth—nay, not even in heaven.

"In the course of my study of the New Testament, single lines so struck me often, that I could say with Peter, 'Lord, to whom shall we go but to Thee, for Thou hast the words of eternal life.' I found them so sweet that I could adopt the language of the Psalmist, 'The words of Thy mouth are dearer to me than gold and silver, more to be desired are they than gold; yea, than much fine gold, sweeter also than honey and the honeycomb.' * * * *

"All the while I had not a very accurate idea of sin; like the Brahmos and Unitarians, I did not think it so heinous and abominable as it is.

"Though a staunch Unitarian, or rather an Arian, I met with many passages in the New Testament difficult to be explained in a Unitarian way. My mind was greatly troubled how to decide between the two systems. I found the majority of Christians were Trinitarians, and the greatest and the best of men were so. Under these conditions, I thought myself that I cannot be justified in this state of things to decide the question by looking at one side of it. All the while, for the purpose of settling this, I was reading Unitarian books only. I read some of the works of Mr. Elliot, Dr. Channing, and Priestly, and Raja Rammohun Roy's appeal to the Christian public in defence of Unitarianism. The doctrines of the Atonement and Trinity were as the stumbling-block in my way. Under these circumstances I applied to Mr. ——— to help me in my investigations at his own house on Sundays; he cheerfully consented; we had many discussions on the subject. He showed me the logical necessity of an atonement, and proved directly from the Bible the doctrine of the Trinity. Never was I pleased so much as with his arguments, which not only convinced the understanding, but influenced the will as well—such was the loving manner in which they were set down.

PREVAILING ARGUMENTS IN FAVOUR OF THE TRINITY, AND THE DOCTRINE OF THE ATONEMENT.

At first I rejected the doctrine of the Trinity altogether, on account of its incomprehensibility and mysteriousness; but by the study of Psychology, I found that everything was a mystery to us. I cannot explain how a tree comes out of a small root; I cannot explain how the two gases, oxygen and hydrogen, produce water; neither can I explain the connection between the body and the soul. Of the essences of things we know nothing; and if we cannot explain the commonest phenomena of

this world, will it not be highly arrogant and preposterous on our part to venture to comprehend the essence of God! This doctrine I found rather incomprehensible than contradictory, as many think it to be; of course three cannot be one, neither one can be three: that would be contradictory indeed; but three in reference to persons, and one in reference to essence, is quite consistent. How the three are united we cannot explain; this is beyond our comprehension; the doctrine, however, is not contradictory, though incomprehensible. I thought myself, that as I have found the Bible by proper investigation to be a revelation from God, it is perfectly reasonable for me to believe this doctrine, if the Bible teach it. I was very much struck to find that the plural form, Elohim for God, is used in the Hebrew with a singular verb, 'Let us create,' and similar other passages struck me as well. In addition to these I read an essay, proving that there is not a country in the world where this doctrine, in some form or other, does not prevail. After a long investigation I came to believe the doctrine of the Trinity.

"The other doctrine, that of atonement, I found also great difficulty in believing. In the meantime, I must remark that all the while I prayed to God to enlighten my understanding, and remove my doubts upon the subject. At this time I began to dwell much on sin—what is its nature, how should it be viewed in the sight of God. A kind friend presented me with a translation of Dr. Thobuk's 'Guido and Julius.' This book came to me just in time. I found in it the true nature of sin and the necessity of a mediator. 'The heavenly knowledge of God is to be gained by the downward path of self-knowledge.' 'Man, know thyself;' herein consists the true wisdom. I found myself a sinner, a hell-deserving sinner, a vile and wretched man, even in my own sight. Sinful as I am, then how much infinitely more despicable I must be in the sight of the pure and holy Jehovah. Sinful as we are, we hate sin, but God must do it infinitely more. Some say He is merciful, so that He will forget all our sins at once; but here I may quote a beautiful expression from 'Guido and Julius:' 'True, God is love, but He is light as well, and He can receive those only who are in the light.' I felt within, how can I extricate myself from my sins? The sick man cannot cure himself; he requires a physician to do so. I require a Christ to atone for my sins—great and abominable sins.

"Now the doctrine of atonement, instead of being a stumbling-block in my way, became the very staff of my life. I hesitated before to pray through Christ, but now I was overjoyed to do so. Nothing seemed sweeter to me than Jesus; the whole force of all the arguments taken together produced a wonderful conviction in my mind. I became a Christian in the heart, in the true essence of the word. After this I read 'Jones on the Trinity,' and the 'Philosophy of the Plan of Salvation.' These books confirmed my faith the more; and many of my objections regarding the Old Testament were satisfactorily removed by the latter.

"Somewhere about this time I began to hold communication with my native Christian brethren at Bhowanipore, especially with my worthy friends, the Rev. Surjo Kumar Ghose and Baboo Nundolal Dos. They were all very kind to me, sympathized with my feelings, and gave me directions how to carry out my views practically. They urged on me the necessity of quiet decision, and aided me in every way they could. I thank them with all my heart, especially Surjo, Chondro, and Nundolal Baboos, who have done me equal services. I must express my heartfelt gratitude to Mr. ———. I was about to be shipwrecked on the rock of Unitarianism, and it was he who saved me, through the grace of God, from that impending

danger. For the last nine or ten months I have attended the native church at Bhowanipore several times, and have often felt myself benefited by the services conducted there. On two occasions I was present at this very chapel, and felt myself edified by the sermons preached from the parables of the barren fig-tree and the prodigal son, by Mr. Storrow and Dr. Mullens respectively. Above all, how shall I express my thanks to my heavenly Father? Oh, the wonderful mercy of God, that has dragged this vile wretch from the den of idolatry and sin in such a wonderful manner, through the labyrinths of so many intricate ways, to the only saving knowledge of light and truth. Oh, the breadth, the depth, the length, and the height of the love of Christ! It encourages, comforts, converts, regenerates, sanctifies, and saves. May I, dear Saviour, participate in Thy love, and glorify Thee upon earth as long as I live? Thou art dearer to me than all. Thou saidst, 'Who ever loveth father or mother more than me is not worthy of me.' I leave all those that are near and dear to me for Thee. Keep them under Thy protection and bring them under Thy yoke. Be with me now, that I may not fall into temptation and deny Thee, but show forth my light before men, that they, seeing my good works, may glorify the Father, Son, and the Holy Ghost. Amen."

ADDRESS DELIVERED BY THE REV. SURJO KUMAR GHOSE, AT COOLY BAZAR CHAPEL, CALCUTTA, APRIL 19TH, ON OCCASION OF THE BAPTISM OF KALI PROSUNNO CHOWDY, A KULIN BRAHMIN.

"Dear Christian Friends and Brethren—We have met this evening under circumstances of peculiar interest and great solemnity. We have just heard the Annual Missionary Sermon of this place of worship—and now we are about to close the service by an act which practically illustrates the success of Missions in this land. 'There is joy in the presence of the angels of God over one sinner that repenteth;' how much more joy should there be in the midst of men when such a delightful event takes place? Yes, dear friends, we have cause to rejoice from the depths of our hearts, as we now see a fellow-sinner impressed with a deep sense of his own sinfulness and the folly and fruitlessness of worshipping idols, appearing before us publicly to profess that Saviour who 'died for his sins and rose again for his justification.' Would that such sights were more numerous, more frequent! they would certainly tend, more than anything else, to uphold the fainting arms, to strengthen the feeble knees, and to fortify the hopes of those who long and toil and pray for the coming of the Redeemer's kingdom. To preach 'Christ and Him crucified' from day to day for months, yea, and, as it has often happened, for years together, without meeting with anything but unfeeling coldness and continued indifference from the people, is indeed very discouraging. Well might the messengers of truth exclaim, under the pressure of hope so long deferred, 'Who hath believed our report? and to whom is the arm of the Lord revealed?' To teach the young week after week in the quietness of a school-room, and then at the close of the year to find them, probably with one or two exceptions, going out into the world with intellects cultivated and refined, but hearts perfectly barren and unenlightened, is enough to damp the spirit of the most hopeful and cast a gloom over the most sanguine. Add to this, the culpable indifference and silent but active antagonism and practical infidelity of professing Christians, and then most assuredly must you agree with me when I say, that on an occasion like the present, our feelings of joy and thankfulness know no bounds. This, in particu-

lar, (thanks be to God our Saviour), is a day of much rejoicing with us. Some of you might have heard that this morning in the Union Chapel we had the pleasure of witnessing the baptism of an intelligent Kulin Brahmin, and now at the interval of but a few hours we are about to administer the same rite in the name of the Triune Jehovah, to another, and a Brahmin too. As you might feel interested in knowing who he is, and by what steps he arrived at a conviction of the truth of Christianity, I shall, as briefly as I can, tell you what I know of him.

EFFECTS OF EDUCATION IN A GOVERNMENT SCHOOL.

"KALI PROSUNNO CHOWDY, such is his name, is an inhabitant of Sreenagore, a village of Dacca. His father, the Sheristader of the Collector of Burrisaul, is a man of some influence, and a thorough going orthodox Hindu. It is needless to say that he did all he could to make his boy walk in his own footsteps. For a time his expectations were more than realized. His son did live and act as a Hindu. But, the prevailing mania for English education and its prospective advantages infected his brains, and, in an unpropitious moment he sent his son to the Government School at Burrisaul to learn the language and literature of the West. As KALI PROSUNNO grew older and advanced in his studies his mind became more expanded, his understanding more enlightened, and, before many years had elapsed, he found out that to worship idols was the greatest wickedness a human being could be guilty of. He lost all faith in Hinduism—this was indeed the result of the education he received in the school. But what further influence did that education exercise over his mind? It had uprooted from within him all love and veneration for the religion of his fathers; but what did it give him as its substitute? Here the Government system of education is utterly powerless—its insufficiency and incompleteness must be admitted. A system which cultivates the mind and sharpens the intellect only, without at all touching the heart, is simply worthless to man *as a moral and responsible being*—a being whose present happiness and whose future and eternal destiny solely depend upon the entire consecration of self to the great Author of his life.

THE RESTLESS SOUL SEEKING, BUT NOT FINDING, REPOSE IN UNITARIANISM.

"Under such circumstances it is needless to say that our friend here was very restless in mind. Peace he wanted—peace he sought after; but alas, he found it not! There was no one then within the boundary of his knowledge who could say to him in accents of compassionate love—'Peace, be still: son, be of good cheer, thy sins are forgiven thee!' Like a wearied, thirsty, fainting traveller in an almost boundless sandy desert he longed for water; but the fountain of living water opened up on the summits of Calvary was as yet concealed from his view. In this state of mind he joined the local Brahmo Sumaj, and for a time seemed to like its theories; but his sin-stricken soul could gain no satisfaction from them. Where else can satisfaction be found but in Jesus?—who else but the Lamb of God can 'take away our sins?'—who but the great Sun of Righteousness can dispel the thick darkness of our inner man?—what but the truth as it is in Jesus can make us free from the bondage of sin?—what else, dear friends, but the blood—the precious blood of the Son of Man can rescue us from the never-ending torments of hell? These glorious truths Kali Prosunno had yet to learn, and their source was pointed out to him by one who himself was an inquirer—a sincere and earnest inquirer after the way of life.

Mysterious indeed are the ways of Providence—equally mysterious the workings of grace! Here is a young man who was first a Hindu, then a Brahmo, and now—at the time I am speaking of—a Unitarian, his own mind troubled with doubts, perplexed with difficulties, and uneasy because of the burden he was carrying about on his shoulders—here I say is a young Unitarian who believes in Christ as 'the first of all created beings.' In January, 1862, he leaves Calcutta and goes home to a place about ten miles to the west of Burrisaul. Kali Prosunno hearing of his inclinations in favour of Christianity, and wishing to know what it teaches, meets him one evening in a house near his lodging, and in a long conversation, accompanied by the reading of certain portions of Channing's works, is convinced of the baselessness and impotency of Brahmism, and the superior claims of the Bible on his attention. His friend lends him Dr. Channing's 'Evidences of Christianity,' and some of the nine lectures delivered years ago in Calcutta and Bhowanipore on different religious subjects, and comes back to Calcutta. The perusal of these books in a short time impressed his mind not only with the necessity of a divine revelation, but with the great truth that Christianity is that revelation. He imbibed Unitarian sentiments; but to use his own expression, they rather 'puzzled' than satisfied his mind. While thus tossed to and fro by the rough waves of doubts and disappointments, he received a letter from his friend, in which he told him that he was no more a Unitarian, that he had become a firm believer in the doctrine of Trinity, and on the power and efficacy of the atonement of Jesus the Emmanuel. For the first time in his life, Kali Prosunno now began to study the Word of God in a *humble and prayerful spirit*—the Lord passed by and had mercy on him. 'Ask, and it shall be given you'—he asked for direction and wisdom to lead him into the way of everlasting life, and they were given him. 'Seek, and ye shall find'—he sought, and to his great joy found that Jesus was '*the way, the truth, and the life.*' 'Knock, and it shall be opened unto you'—he knocked, the heavens opened, and the Holy Spirit descended upon him in His fulness and power, settling his doubts, removing his misconceptions, humbling his heart, convincing him of sin, and finally taking him by the hand to the foot of the Cross, on which died the Son of God—'the just for the unjust.' Subsequently he received much help and advice from Mr. Reid, a Baptist missionary, and from the head master of the school—a reawakened apostate from Christianity. Fully resolved to follow Christ at all hazards, on the 5th of September last he wrote a most feeling note to his friend in Calcutta—that friend being no other than the Baboo, baptized this morning by Mr. Storrow, a note from which I cannot refrain from reading one or two extracts: 'Perhaps you have heard that there is a change in the heart of our head master. I have seen a letter of yours addressed to him. He could not answer that letter, because he is very busy; and, moreover, he is sick in mind and head. He is trying his best to convert his wife; but I doubt his success very much, unless God's Spirit turns her mind. However, we hope that we will see him baptized with his wife.'

"'I am happy to write that the Holy Spirit has descended in Burrisaul. Daily the bounds of Christianity are spreading in this town. Some four or five of our school friends are approaching that holy kingdom; and also Woomachuru Ghose (I think you know him) who was formerly a student of this school, and is at present the seventh teacher here, has approached very near to the kingdom of Christ.'

"'There is a great need for Anderson's lecture "On the Spirit in which Religious Inquiries ought to be prosecuted." That book is very valuable, and I hope you will try to procure as many copies as possible.'

"'My dear Friend,—I will now address you with a subject whose place no human science can supply, and whose beauties will grow brighter as you approach the holy kingdom. What are you doing for your salvation? What do you think of obeying the order of Christ, "He who wishes to be saved, let him take up the cross and follow me?" What are we all doing for our baptism? As long as we live as hypocrites in our Hindu families, we can do nothing of what we ought to do. I do not know how far you have approached. As for my part, I say that my sole aim is to be baptized, and lead a life as holy as is possible for humanity.

"'After all, I should like to know what have you done for "taking up the cross," and professing religion openly. This is the first thing to be considered, though we do not. As for my part, I shall try to bring my family with me, thereby to educate them, and be baptized all at once, though I doubt my success in this enterprise very much.'

CHRIST ALONE THE SINNER'S REFUGE.

"In December last he successfully passed the University Entrance Examination, got a scholarship, and about two months ago came to Calcutta and joined the Presidency College. Since then he has come to us at Bhowanipore, and pretty regularly attended the Sabbath ministrations of the Native Church here. Within these two months I have seen and conversed with Kali Prosunno two or three times a week, and from my intimate knowledge of him I can safely state that he is perfectly sincere and earnest in his desire to profess Christ openly by being baptized in His name.

"Before concluding, let me beseech you, dear Christian brethren, to remember him and his newly baptized friend in your prayers to God. They deserve your sympathy—they need your encouragement and prayer. Some of you, perhaps, have no idea of the sacrifice which the natives of this country have to make—the fiery trial they have to pass through in order to embrace the Christian religion. To rend asunder the dearest ties of life—to separate ourselves for time, yea, and it may be for eternity—from the loving embraces of affectionate parents—to see their tender hearts bleeding with unutterable sorrow—to find those who have been our earthly protectors from the first moment of our existence—who, with an affection that increased with our age, have taken care of us by night and by day, ever rejoicing in our health and happiness, and sorrowing most sincerely in our sickness and adversity—to find these, the best and most faithful of friends, weeping bitterly, like children, on our account, and, like madmen, striking their breasts under the agonising influence of disappointed hopes—to be cut off for life from *all* social intercourse with them—to be estranged from the affections of brothers and sisters, of friends and relations, and be regarded as the filth and off-scouring of society—and to forsake home—sweet home—with its thousand endearing associations of early and latter days,—is a trial the depth and intensity of which scarcely any foreigner can fully realize. But, thanks be to God, we have no cause for regret or murmur. Painful and heartrending as are the separation and estrangement, their pangs become greatly alleviated by the balm freely administered by the Physician of our souls. 'For what things were gain to us, those we counted loss for Christ, yea, doubtless, and we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.' Pray, then, dear friends, for these two young brethren—who are the only sons, and consequently the only hope and life's staff of their parents—pray to God that their anxious and troubled minds may be soothed by influences from on High—

that they may find in Jesus that peace 'which passeth understanding'—peace which the world knoweth not—which the world cannot give—peace which will infinitely outweigh their present sorrows and sufferings—peace that shall last through life, through death, and throughout eternity!"

FIRST YEAR OF MISSIONARY LIFE IN BENARES.

We have great pleasure in inserting the following letter from one of our junior Brethren at the close of the first year of his missionary life. It is evidently written under a deep sense of the importance of the great work to which his life is consecrated, and of the gigantic difficulties which lie in the way of enlarged success. Nothing, indeed, short of actual observation and experience can give a just impression of the deplorable and demoralized condition of the heathen; and the City of Benares, the scene described by the writer, must, of all Indian cities, exhibit idolatry in its most appalling and repulsive power. But it is gratifying to find that the difficulties to be encountered have not overcome, but rather stimulated, the diligence and ardour of the young Missionary, and that within the limited period of twelve months he has made such acquisitions in the study of the vernacular as have enabled him to "read the Hindi New Testament to the assembled heathen, and to attempt a few words of earnest exhortation that they would forsake their idolatry, and seek salvation through Jesus who loved them, and died to wash away their guilt." Such a student may well hope that "within a very few months he will be able to preach and converse freely with the natives," for we doubt not that the blessing of God will attend his unwearied assiduity and reward it with success.

"Benares, December 19, 1862.

"My dear Brother,—A year has just elapsed since, by the blessing of God, we landed in India. It has been a year of rich mercies from the presence of the Lord. I believe that by His help I have overcome many of the difficulties which a Missionary has to encounter at the commencement of his labours among the heathen. I have so far advanced in my study of the *Urdu* as to be able to conduct worship in our native Christian services. It is a source of great joy and encouragement to me, that I can pray or deliver a short address on some passage of Scripture in our prayer meetings, without having always to arrange beforehand the very words I must use. Last Sunday week, I presided at the Lord's table for the first time. It is a great privilege to be able to unfold the beauties and glories of Immanuel to these people, once sunk into the grossest darkness, idolatry, and immorality, so that they may appropriate all I say, and feel refreshed and strengthened by it. I cannot help my heart glowing with gratitude to 'the God of all grace,' for enabling me, in some measure, to speak to our native Brethren of 'the things that accompany salvation,' that they might 'grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.' They greatly need teaching of this kind. Although many of them strive to adorn the doctrine of God our Saviour in all things, yet I am persuaded they would

shine more as lights in the world, if they possessed more of that kind of Christian literature which dwells upon the hidden life with Christ in God.

POPULATION AND MORAL CONDITION OF BENARES.

"Our missionary Brethren principally devote their time and labour to making known the Son of God to those who sit in darkness and in the shadow of death. They are undoubtedly right in doing so. In this city of Benares there are from *three to four hundred thousand* of inhabitants; and when the city is crowded with pilgrims, perhaps there are six hundred thousand people in it, nearly all of whom are thoroughly imbued with idolatry.

"Benares is in a most deplorable state. People in England know little of the depths of degradation into which the poor Hindus have sunk. And no wonder; for it is a shame to speak openly of the deeds done by them in darkness. Great patience and untiring zeal has been exercised by many a faithful labourer in preaching the Gospel in this city—the centre of Brahminism; much precious seed is continually being sown beside all waters. And there are many here and there among the inhabitants who are at least intellectually convinced of the truth of Christianity, and of the folly of idolatry. But idolatry and caste have such a firm hold upon them, and bind them together as with a fetter, that it is with the greatest difficulty one can be persuaded to break his caste and become a Christian. Caste is one of Satan's greatest snares in which he has entangled any people. It fetters the natives in all they do in daily life, such as in their eating, drinking, smoking, bathing, and even in the position in which they lie while sleeping. But it has no influence whatever over their morality—they may cheat, lie, and steal, &c., and still be good Hindus. But if they were to eat or drink from a vessel out of which a European had taken food, their salvation would be at stake, all their family connections and friends would despise them, and never have anything more to do with them; in fact, the Hindus had far rather kill a relation than bring the disgrace upon themselves by suffering him to become a Christian. But He who is 'mighty to save' does encourage us to labour on in faith by emboldening one or two occasionally to break through the fatal snare of caste, and profess Christ openly.

A HOPEFUL CONVERT.

On Lord's Day, November 2nd, I had the privilege of baptizing one who had been a *fagú* of the Gúsáin sect. According to his own testimony, he has for eight years been contesting in his own mind Christianity and Hinduism. He first heard of Christ through the preaching of some of our native Brethren. But knowing that death seemed sweeter to his mother than the thought of her son's breaking his caste by becoming a Christian, he did not make up his mind until after her death. When his mother died, he went to Nepaul to visit his *Guroh*, or spiritual guide. From this visit he became entirely dissatisfied with Hinduism, and on his return to Benares came to one of our catechists, Shiv Rattan Lál, whom he had often heard preach. This was in June last; our catechist brought him to me, and from that time I have been in the habit of reading the Scriptures with him daily in Hindi, and of explaining the way of life to him as clearly as I could. In September he desired to be baptized: we thought he had better wait and obtain a little more knowledge of the Bible first. However, by the end of October, we all became convinced of his sincerity and earnestness in professing Christianity. He understands well the way of life, through being justified by that perfect righteousness which Christ wrought out for us by the

sacrifice of Himself. Since his baptism he still goes on endeavouring to acquire Christian knowledge; and I believe his life is as consistent as we can expect from one who has just emerged from idolatry. He is from about thirty to thirty-six years of age. I trust that by the blessing of God he will prove useful in the work of Christ.

"I long to be able to preach freely in *Hindi* to the heathen. I have just set aside my study of the *Urdu*, to devote my time to this language. As yet I can do but little in it. Still, I often read the Hindi New Testament in the Bazaar, to the assembled heathen; and I have several times attempted a few words of explanation on the portion read, and a few words of earnest exhortation, that they would forsake their idolatry, and seek salvation through Jesus who loved them and died to wash away their guilt. By commencing in this way, and practising daily what I learn of the vernacular, I hope in a very few months to be able to preach and converse freely with the natives.

"With Christian love, I am, dear Brother,

"Yours faithfully in our Lord,

"Rev. Dr. Tidman." "John Hewlett.

CHINA.

SHANGHAE.

HALF-YEARLY REPORT OF THE MISSION, COMMUNICATED BY THE REV. W. MUIRHEAD.

"Shanghae, April 21, 1863.

"My dear Brother,—During the last six months we have been able to go on with our labours amid sorrow and joy. In the city and neighbourhood our chapels have been opened from day to day, and the usual numbers have listened to the Gospel message. The Word has been preached, religious books have been largely distributed, and conversations entered into with inquirers and others, with varied results. There have been several dismissions from the Church on account of irregularities, and a few have been gathered from the world into Christian fellowship. At times our audiences are composed of twenty or thirty, sometimes they amount to two or three hundred or more. The largest of our chapels is generally filled and even crowded on the Sabbaths, owing to the cessation from work in the English Settlement on these days. The services are about an hour and a half long, and many wait quietly and patiently to the end. Usually, there is a prayer meeting of the members at the close, when the native pastor presides, the general preaching being conducted by one or other of us. In the forenoon the converts assemble under the care of the pastor, who is well qualified for the office to which he has been called. His prayers, expositions, addresses, and manner of life, are very satisfactory, and afford us much pleasure. He is looked up to with great respect by all the members; but in such a large and important sphere as this, there is need of the supervision and energy of the foreign Evangelist. His support by the native Church is now actively engaging our attention, and were it not for the general poverty and expensiveness of the times, the whole would be defrayed. As it is, one half has been subscribed and promised from month to month.

"Four of the members are now doing Bible-work inside and out of the city, in connection with the Bible Society. Their labours are tending to promote our great object—the diffusion of Bible truth, and bring individuals within reach of the means of grace. Through their efforts several have been led to join the Church during the past six months. Occasional tours have been made into the country by ourselves and the native Catechists. Near at hand the people have returned to the towns and cities in comparatively small numbers. At a distance the places are inaccesible from the presence of the rebels, and the population has disappeared.

"One of our country stations about three miles off has been regularly kept up. A native agent remains there, and a house with two rooms and a considerable piece of ground have been purchased at the small expense of sixty-eight Taels. This has given permanence and fixity to the station, and is better than constant change and renting. As a number of the converts, from the plea of poverty, for the most part were irregular in their attendance on the Lord's day, they were forewarned of their suspension some time ago, if they continued to do so, and ten were cut off from fellowship in a very solemn manner. The excision has done good to those that remain. There is more sign of life amongst them, and several have been added to the Church since that time. The native preacher here visits the country all round for several miles. It abounds with hamlets and small villages, and we trust he is the means of sowing useful seed in his sphere.

"Beyond this place about four miles, we had an interesting Church, several years ago, which was broken up by the rebellion. As the town has been undisturbed for some time, owing to the preservation of the thirty mile radius by the foreign authorities, the inhabitants have returned in large numbers, and we are about to replant the native agent who laboured there. For some time he has been in one of our chapels in the city, but it is hoped that he will do good service at his old station.

"By far the most flourishing sphere of labour in the country is at *Lin-Ka-Ong*, on the same line of road and six miles further. It was long under rebel rule, and suffered much from their oppression and cruelty. However, that part of the country has also been cleared, and a deep spirit of religious interest prevails in that direction. I have been impressed with this for the last two years, and visited the place often, even while the rebels were there. After they left, the converts earnestly solicited that we should go and witness the life and fervour of the inquirers and the Christians. The latter stood the brunt of their late trials well, and gratefully acknowledged God's hand in their deliverance. The former were represented as numerous, and all for the sake of Christ and his salvation, there being no aid or encouragement to them otherwise. I went, and was received with the utmost cordiality. The room was crowded, and many were gathered round the door unable to get in. I spoke to them for some time, and then asked various appropriate questions bearing on the truths of Christianity and their own views and experience in the matter. I was struck with the knowledge and interest evinced by all present, young and old, which showed that the native teacher had done his part of the work well, and I trust also that there were signs of the power of God in that place. In all my missionary life I never saw anything of the kind, and, as it has been of long standing, I was the more disposed to think well of it. Still, I rejoiced with trembling. Twenty were baptized, and about as many more were judged suitable by the Catechist, most of whom, however, were absent.

"It is necessary that a place of worship should be erected at this country district. The natives all round have been fleeced by the rebels, and are thoroughly impoverished. They are willing to do what they can in the way of manual labour, but as to money they have none. Their occupation is chiefly farming, and it will take some time to recover lost ground. We should be glad of your sanction to assist them to the extent of two or three hundred dollars, in order to build a place of worship. The money we should not require from home, having enough on hand, from the sale of our mission property, to meet such demands. A Chinese friend, a member of our English Church here, has given me two hundred and sixty dollars, one half of which has been apportioned to the Madagascar collection, and the remainder will be helpful in this thing. In view of it, I promised a deputation that came from this place last week, assistance to that amount, and they have gone back to see what can be done. * * *

"I am, my dear Brother,

"Yours very sincerely,

"Rev. Dr. Tidman." (Signed) "W. Muirhead.

SOUTH SEAS.

SAMOA.

The subjoined communication from the Rev. P. G. Bird, one of our newly arrived Missionaries in the Navigators' Islands, presents a vivid and faithful picture of Missionary life in that interesting Group. The history of his first year of service, of which we can give only a part, combines heavy domestic trials, great personal danger, and hard missionary toil; but, under these, our friend utters no complaint, professes no discouragement, and exhibits the field of his labours (though under some disadvantages) as richly fruitful in actual results. We are sure that Mr. Bird's narrative will afford great pleasure to every reader, and especially to his attached friends in Scotland, who must feel a peculiar interest in his missionary life and labours.

"Mission House, Safotulafai, Savaii,

"Samoa, 17th September, 1862.

"Rev. and dear Sir,—At the close of the first year of my missionary life in Samoa, I beg to 'give an account of my stewardship.' The year has passed on 'rapid wing.' It seems but as yesterday since we arrived in our Island home. We have both been kept as busy as bees, and 'home sickness' has been almost unknown. We have had abundance of work, and health and happiness with it. So far also as our brief experience can warrant us to judge, I may state that the climate agrees with us, and we with it. I am much stronger and better now than I have been for a long time. I suffered keenly from the cold at home, and my most sanguine expectations in regard to this climate have been fully realized.

DOMESTIC BEREAVEMENTS.

"During the past fourteen months, it is true, we have had trials and discouragements not a few. It has not been all sunshine. We have had two family trials,

which made us smart keenly. In August last year we were blessed with a first-born son, which was a source of great joy. When three weeks old, I left Mrs. Bird and our infant, who seemed quite well, and set out to hold the May Meetings in Savaii. I had been absent three weeks when I received a letter summoning me back: our little one was dying. The letter had been six days on the way from Apia; it reached me at Samata, upwards of a hundred miles distant. It was put into my hands at sunset. Half an hour had not elapsed from the receipt of the summons, before I was hastening to Salailua, where our boat was lying. A tedious, fatiguing journey through the dense bush on a moonless night brought me to that place; the boat was got ready and we set out for Apia. It was a rough night; the sea was rolling with magnificent billows. However, the wind was hushed, and devoutly thankful we were next morning to find ourselves off *Tufu*. It is a very dangerous, rough coast, from Salailua to Tufu, one great wall of bluff iron coast, with only one or two narrow openings in it. About eleven A.M. we reached Tafua, and here I put in to get a fresh crew. I had only to state to the teacher my errand, and in less than thirty minutes I was on my way across the straits, with a fresh crew of twenty strong young Tafuans. We had a terrible passage to Fasitoolai; it was about four P.M. when we reached Brother Ella's. From Mrs. E. I learned the heartrending news that my sweet little son was in his grave, 'where he had lain four days already.'

"On the 23rd of July last, it pleased the Father of Mercies to bless us with a second son; unlike his brother, he seemed a remarkably strong, lively child. But on the 28th he suddenly sickened, and died next morning; he was snatched away most unexpectedly. May we have grace given us to 'hear the rod, and who hath appointed it.' May all these things work together for our good, and redound to the glory of God.

DESCRIPTIVE NOTICE OF THE ISLAND.

"In giving you a report of the Station committed to my care, I shall first report on the *Faasaleleaga*, my home Station, and then the Out-stations, which I visit twice a year, over which Native Pastors are appointed.

"THE FAASALELEAGA—Population 3500—comprises sixteen villages. The distance from Puapua to Tafua, my first Out-station, is about thirty miles. With a solitary exception, the villages are planted along the white sandy beach. They are embraced within the arms of one magnificent reef, of semicircular shape, which incloses the finest lagoon I ever saw, a lagoon invaluable to the people, rendering intercommunication most pleasant and easy, and forming a fish-pond large enough to supply all Samoa. No wonder Williams was struck with the beauty of the Faasaleleaga, and thus speaks of Savaii:—'The mountains of this superb Island are very lofty, and visible at a distance of sixty or seventy miles. These gradually increase in height from the sea to the centre of the Island, and all of them are covered and crowned with noble forests. *Savaii*, in beauty, extent, and importance, yields to few of the many charming islands that bestud and adorn the bosom of the Pacific.' Safotulafai, where the Mission House is situated, is the central and 'pule,' or ruling land in the district.

WAR AVERTED.

"You can have no idea of the infinite mischief that is done by petty squabbles among the chiefs and people; they are a prolific source of evil. News reached

Samoa in April, that King George of Tonga was about to invade Samoa with a great army. As soon as I received the news from the Upolu Brethren, I communicated it to the Chiefs and Teachers. A parliament was at once held at Iva. At the invitation of the Chiefs, I went and made a speech on the evils of war, and urged them to stop their intestine strifes, and seriously and at once look this important matter in the face. They adopted my advice, for at a second meeting, held a few days after, with Malietoa present, they made up their difference, driven to it, I suppose, by the fear of a common foe. As you are aware, the King of Tonga was curbed by his parliament, and so, after nearly four months' dreadful excitement and preparation for war, the King's schooner arrived on the 25th of July, with the glad tidings that the projected war had been given up.

"It is a cause for devout thankfulness that this long-dreaded event has not come to pass. Had it been carried out, it would have been a terrible calamity for Samoa, so far as man can discern. God has heard our many prayers, restrained the wrath of man, and averted the dire impending calamity.

STATE AND PROGRESS OF THE MISSION.

"But although there was no actual *fighting*, no bloodshed, yet the moral evils of intestine feuds and strifes were fully apparent. Between our own two threatened wars, and the Tongan invasion, the Faasaleleaga has been kept in a most unsettled state. They have proved very detrimental to our work, interfering with it at every step. In such an unsettled state of things, great progress was not to be expected; rather retrogression was to be feared. But notwithstanding these and other impediments to our progress during the year, *sixty-one* candidates have been admitted to the Church, and *eleven* members have been received from other Churches. The number of members in the three Churches of the Faasaleleaga, at this date, is 281, and the number of candidates 287. There are 16 day schools, containing 1508 scholars. The amount of contributions this year is £75 8*s.* 2*d.*

"The first two Sabbaths I was here, I managed to conduct the devotional parts of the service, and act as precentor. Of course I *read* my prayers. On the third Sabbath I made a bold essay to preach or read my first sermon, from Galatians v. 1. I managed to dispense with this miserable *makeshift* after four Sabbaths. At first, of course, it was hard work to address them extempore, and many an awkward slip I made, which caused a smile. I suppose I make that yet, but very seldom now am I interrupted. I get along with considerable ease, and have the satisfaction of knowing that the people understand me, though I am still very imperfect in the *idioms* of the language. My chief difficulty now is to catch *their* words. But every day is familiarizing my tongue and ear and lessening the difficulty.

INCIDENTS OF TRAVEL IN THE BACKWOODS.

"The Out-stations, or, as we call them, the *Backwoods;*—population 3000. They are *six* in number, and comprise sixteen villages. They are planted along a line of coast about double the extent of the Faasaleleaga. With the exception of about eight miles, the coast is reefless; it is indented with great caverns and arches, the masonary of the billows—the work of ages. It is a very dangerous journey; the 'doors of refuge' are few and far between. If overtaken in a gale, which springs up very suddenly and blows fiercely in these latitudes, you must weather it. To make for land in the boat, or swim to the coast, would be to rush

to death, unless you happened to be near one of the few openings. Though I have been but fourteen months here, I have had some experience of the great danger of journeying in an open native boat along this wild coast. I will give you my last experience.

" In the month of May I made my last visitation round my Out-stations. I had completed my visitation, and had reached Salailua on my return journey. On the evening of the 3rd of June, at 12 o'clock midnight, I set out for *Tufu*, where I had arranged to hold the Missionary Meeting on the 5th. We had had a very stormy and dangerous passage coming. I wished, if possible, to look out, and not run any more risk, or tempt Providence again. On our return passage that afternoon, I consulted all the weather-wise seers at Salailua, and all were unanimous in the opinion that it would be a fine calm night. But why set out at midnight? Why not go by daylight? For two reasons:—first, because it is generally calmer by night than by day; secondly, because it is cooler. The sun is so very hot that the poor crew would be knocked up, and I should be so bad after a sunning as to be useless for work. Exposure to the sun is the great cause of elephantiasis, a dreadful disease, fearfully prevalent in Samoa, which few missionaries escape. Well, at midnight we set out. It was a pitch dark night; a dark drapery of clouds clothed the heavens and veiled the stars in impenetrable gloom. When we got outside the reef, we found the sea was rougher than we anticipated. We pushed our way, full of hope. We had gone about seven miles, when the wind suddenly sprang up; hoping it would soon subside, we still continued to paddle away; but the wind increased, dead in our teeth; we could not go ahead. We were off the worst part of this most dangerous coast. It is not in my power to give you an idea equal to the reality. The wind blew with awful fury, the sea was foaming like a boiling caldron, the angry billows which rolled across its surface lashed our frail bark and drove it to and fro like a cork. Now we were mounting up to the heaven, then down again to the depths. There we sat, our souls melted within us because of trouble, expecting every moment to be capsized or swamped. The heavens were clothed with dark portentous clouds, out of which the forked lightning flashed, heightening the terror of the scene, and lighting up the awful danger to which we were exposed. The mighty thunderbolts which seemed to cleave the clouds to atoms, together with the continued thundering of the mighty billows, rushing into the innumerable caverns which indent the coast, combined to present a scene at once terrible in grandeur and awfully dangerous.

" For upwards of an hour we did nothing but try to keep afloat; the sea kept lashing over us. To bale out and keep the stern to the waves was work for all. The crew were getting paralyzed and dreadfully excited. The fear of death had laid hold on them. A deep strange silence fell upon my own soul. I felt my blood run cold on realizing our critical position. What was to be done but cry unto the Lord, ' who plants His footsteps in the sea and rides upon the storm.' I am convinced every soul in the boat did so. I saw that we must do something for dear life. The longer we stood in that position the more critical it was becoming. The *Tugu opening* was close by, but it is narrow and difficult, and to attempt to enter it in the darkness would be the extreme of fool-hardiness. The only chance of escape, it seemed to me, was to turn the boat, and make for Salailua again—our nearest refuge. 'We dare not turn the boat,' said several of the crew; 'we shall most certainly be upset or swamped.' I insisted on turning the boat, as our only chance,

and returning to Salailua. For some time the men were deaf to my entreaties. After commending the crew and myself to God in prayer, at the pitch of my voice I besought them to awake, put their trust in God, and attempt to turn. They complied, but their worst fears were all but realized. In the act of turning, a huge roller struck us broadside, and washed right over us from stem to stern. I felt my blood run cold, expecting instantly to go down, and thoughts of death and the unknown eternity at our feet, flitted vaguely through my mind. The force of the wave made the boat reel and stagger. A cold shudder passed over us, and the one thought at the moment in every mind was, 'All is over with this world.' Another minute, and every man in the boat was baling out with all his might. For want of another, I used my round hat as a dish to bale with. On recovering from the shock I found we were sunk so deep with the heavy sea we had shipped, that with my hand on the side of the boat, which I was grasping with a death grip, my fingers were touching the water. The paralyzing effect of the shock was greatly relieved when we found we had got fairly turned round. I did all I could to encourage the crew, who had become deeply agitated; the poor fellows made a desperate pull for Salailua, and 'by the good hand of our God upon us,' we reached it at 7 A.M., drenched with sea water, and jaded and exhausted with the dangers and toils we had passed through. More grateful hearts never throbbed than ours, as we again planted foot on *terra firma*. We all most gratefully united in saying, 'Seatua ma i matou'—'It was by the power of God' we are saved.

STATISTICS OF OUT-STATIONS.

"The following are the *Statistics of my Out-stations*. There are sixteen villages; sixteen teachers, six of whom act as Native Pastors; six Churches; 191 Church-members; 240 Candidates; and sixteen Schools, with 1308 Scholars.

"The following is the financial result of our May Meetings this year at these Out-stations:—

Out-stations	£80	4	9
Lefaasaleleaga . . .	75	8	2
Total .	£155	12	11

"I have written you a long report, but I know you wish to get full details of our labours. If you can find anything in my long story to interest the young or encourage the old in the glorious enterprise of saving a lost world, my labour will not have been in vain.

"In reviewing the labours of the first year of our missionary life in Samoa we have abundant reason to thank God and take courage. We have been blessed with many tokens of the Divine favour. In the darkest cloud which has overshadowed our path, we have been enabled by faith to see the bow in the cloud, and to say, 'It is well.' For the past we would rear our Ebenezer, and with our hope in the promises, and our faith in an Almighty Saviour, we would go onward, breathing the prayer, 'that past experience may be for future guidance, and affliction as a constant stimulus to prayer.'

"My dear wife unites in warmest Christian love to yourself, Mr. Prout, and the Directors.

"I remain, Rev. and dear Sir,

"Yours very truly,

"REV. DR. TIDMAN." (Signed) "P. GOOLD BIRD.

ORDINATION OF MISSIONARIES TO MADAGASCAR.

Bradford.

Deeply interesting services were held in this town, in connection with the departure of the Rev. Richard Griffiths Hartley, M.A., and the Rev. Benjamin Briggs, as Missionaries to the Island of Madagascar. Mr. Hartley has filled the Classical Chair at Airedale College, and Mr. Briggs has been a student of the same college. The ordination of Mr. Hartley took place on the evening of the 20th of May, in the Independent Chapel, Windhill Wood End. The Rev. S. Dyson, of Idle, commenced the service by reading the Scriptures and offering prayer. The Rev. Professor Newth, of the Lancashire Independent College, delivered the introductory discourse. The Rev. Dr. Fraser, of Airedale College, received the confession of faith. The Rev. T. Gasquoine, B.A., offered the ordination prayer, and the Rev. Professor Creak, M.A., of Airedale College, delivered the charge to the Missionary; the Rev. H. M. Stallybrass, of Saltaire, concluding the service with prayer.

On the following evening a valedictory service was held in College Chapel, during which Mr. Briggs received ordination. The Rev. A. Russell, M.A., conducted the introductory devotional service, and the Rev. W. Fairbrother gave a concise history of the planting and growth of the Christian Church in Madagascar, and of the deep sufferings of the Christians during the persecutions of the late Queen, describing the present state and prospects of the Mission. The Rev. S. Dyson received the usual statements and confession of faith from Mr. Briggs. The Rev. W. Thomas, of Leeds, offered the ordination prayer, and the Rev. Dr. Fraser delivered the charge to Mr. Briggs. A valedictory address was then delivered to the two Missionaries, by the Rev. W. Kingsland, and the Rev. T. Gasquoine, B.A., offered the dedicatory prayer.

London.

On Wednesday evening, May 20th, Mr. James Pearse, Student of New College, was ordained as a Missionary to Madagascar, at the Poultry Chapel.

The Service commenced with reading the Scriptures and prayer, by the Rev. J. S. Hall. The introductory discourse, describing the field of labour, was delivered by the Rev. G. J. Adeney, of Reigate. The Rev. Ebenezer Prout, Home Secretary, proposed the usual questions to the Missionary Candidate. The Rev. Dr. Spence offered the ordination prayer, and the charge was delivered by the Rev. Dr. Halley, of New College.

DEPARTURE OF MISSIONARIES FOR MADAGASCAR.

The Rev. Julius Kessler and Mrs. K.; Rev. R. G. Hartley, M.A., and Mrs. H.; Rev. Benjamin Briggs, and Mrs. B.; and Rev. James Pearse, and Mrs. P., sailed from Gravesend for Mauritius, *en route* to Madagascar, per "Isabella Blyth," June 11th.

ARRIVAL OF MISSIONARIES IN ENGLAND.

Rev. T. H. Clark and daughter, from Jamaica, per Packet, May 29th.
Rev. W. K. Lea, wife and family, from Amoy, June 9th.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

For the Madagascar Mission—To Miss Nunneley, Leicester, for a Communion Service; to the Church and Congregation of the Weigh House Chapel, and to Dr. W. Marten Cooke, for a valuable supply of Tune Books; to the Castle Gate Chapel, Ladies' Working Society, Shrewsbury; For a Box of Clothing and useful Articles; To the Ladies of the Congregational Church, Montrose, per Rev. P. Whyte, For a Box of Clothing, value £10; To P. D. Hardy, Esq., Dublin, For a supply of Books.

For Rev. Wm. Thompson, Cape Town—To the Kendal Association of the Female Education Society, For a Box of Clothing.

For Rev. R. Moffat, Kuruman—To the Missionary Sewing Party, Oxton Road Congregational Church, Birkenhead, For a Box of Wearing Apparel, Stationery, Cutlery, &c., value £17.

For Rev. R. B. Taylor, Cradock—To the Missionary Society connected with the Rev. R. H. Marten's Chapel, High Road, Lee, For a case of Useful and Ornamental work, value £67.

For Rev. T. Brockway, Peelton—To the Juvenile Missionary Working Society, Walthamstow, For a Case of Clothing.

For Mrs. Bradbury, Berhampore—To Miss Cotes, Barnsbury, For a Box of Clothing and Useful Articles.

For Mrs. Rice, Bangalore—To Rev. J. Glendending and friends, Bristol, For a Case of Useful and Fancy Articles, value £75.

For Mrs. Corbold, Madras—To the Ladies' Missionary Working Association, Clapham, For a valuable Case of Clothing and Useful Articles; To Mrs. Pope, Regent's Park, For a Parcel of Useful Articles; To the Ladies' Missionary Working Society, Dorking, For a Box of Useful and Fancy Articles, value £12.

For Rev. J. P. Ashton, M.A., Madras—To the Poultry Chapel Missionary Working Society, For a Case of Useful and Fancy Articles, To Miss Ashton, Battersea and friends, For a Case of Useful and Fancy Articles, value £17.

For Miss Mullens, Calcutta—To Miss Thomas, Chepstow—For a Parcel of Useful Articles.

For Rev. John Hay, Vizagapatam. To the Female Missionary Working Association, Surrey Chapel, For a Box of Clothing and Useful Articles, value £17.

For Rev. J. J. Dennis, Nagercoil—To Friends at Reading, per Miss Ratcliffe, For a Box of Useful and Ornamental Work.

For Rev. S. Mateer, Pareychaley—To Mrs. Piper, —Norwich, For a Parcel of Printed Cottons and Useful Articles; To James Large, Esq., Brighton, For a Parcel of Calico, Umbrellas, and other Useful Articles.

For Coimbatoor—To Miss Hope, Wexford, For a Box of Useful Articles.

Further Acknowledgments next Month.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

Anniversary Collections. *May*, 1863.			
Weigh House Chapel	11	15	6
Fetter Lane Welsh Chapel	1	13	3
Surrey Chapel	47	0	5
Tabernacle	32	15	6
Exeter Hall	71	5	6
Poultry Chapel	10	7	5
Missionary Communion.			
Craven Hill Chapel	9	4	2
Wycliffe Chapel	7	12	0
Craven Chapel	7	2	0
Falcon Square	7	4	1
Union Chapel, Islington	23	0	10
Kingsland Chapel	6	7	10
Hanover Chapel, Peckham	11	10	0
Trevor Chapel	4	1	9
Greenwich Road Chapel	2	14	1
Park Chapel, Camden Town	6	15	1
Hoxton Academy Chapel	4	5	0
Collections 12th May.			
Abney Chapel	18	4	6
Albany Road Chapel	5	0	0
Anerley	7	4	8
Barbican	7	0	0
Battle Bridge Chapel	11	11	3
Bayswater, Craven Hill Chapel.	26	2	3
Bedford Chapel	30	15	0
Bethnal Green	11	0	1
Bethnal Green Park Chapel	3	0	0
Bishopsgate Chapel, including £20 from a Friend, and £5 from B. Smith, Esq.	51	13	0
Blackheath	62	10	0
Brighton, Union Chapel	23	13	3
Camberwell New Road	5	4	0
City Road Chapel	24	6	7
Clapham	37	17	2
Clapton	85	2	6
Clapton, Pembury Chapel	12	0	0
Claremont Chapel	26	3	7
Craven Chapel	63	12	8
Deptford	11	8	9
Dorking	9	0	0
Ebenezer Chapel, Shadwell	4	3	0
Eccleston Chapel	21	6	0
Eltham	35	8	9
Enfield	14	18	4

Esher Street Chapel	5	0	0
Falcon Square Chapel	19	2	1
Fetter Lane Chapel	3	5	6
Forest Gate	7	12	0
Gravesend, Windmill Street	14	10	0
Greenwich, Maize Hill Chapel	10	12	3
Greenwich Road Chapel	7	11	10
Hackney, St. Thomas's Square	11	12	0
Hackney, Old Gravel Pits	54	2	2
Hammersmith, Broadway	7	9	6
Hampstead Road, Tolmers Sq. Chapel	10	0	0
Hare Court Chapel, Canonbury	80	6	7
Harley Street Chapel	14	9	3
Haverstock Chapel	15	13	3
Hendon	13	1	11
Highgate	11	10	0
Holloway	25	16	6
Horbury Chapel	20	13	9
Hornsey Park Chapel	20	1	8
Hoxton Academy Chapel	17	1	8
Islington Chapel	10	4	0
Islington, Union Chapel	90	0	0
Islington, Offord Road Chapel	19	1	0
Jamaica Row Chapel	8	10	0
Kennington, Carlisle Chapel	4	19	0
Kensington	43	7	9
Kentish Town	31	15	0
Kingsland	25	10	0
Kingston	9	11	10
Lewisham, Union Chapel	15	0	0
Lewisham, High Road	35	0	0
Lewisham Road, Brockley Chapel	7	0	0
Maberly Chapel	8	0	0
Marlborough Chapel	17	0	0
Mile End New Town	6	1	1
Mile End Road Chapel	6	0	2
Mile End, Latimer Chapel	5	10	0
Mill Hill	2	10	0
Middleton Road Chapel	23	0	1
New College Chapel	47	5	3
New Court Chapel	4	8	4
Norwood	11	7	4
Orange Street Chapel	10	0	10
Paddington Chapel	33	1	3
Park Chapel, Camden Town	36	11	9
Peckham, Clifton Chapel	7	13	11
Peckham, Hanover Chapel	22	9	8
Peckham Rye Chapel	9	5	8
Plaistow	7	7	6
Poplar, Trinity Chapel	40	11	8
Poultry Chapel	166	8	6
Richmond	8	0	0
Robert Street Chapel	9	15	6
Romford	5	0	0
Southgate Road Chapel	13	0	0
St. Mary Cray	9	0	7
Stepney	21	18	2
Stockwell	15	15	0
Stratford	5	5	3
St. John's Wood Chapel	8	1	0
Sutherland Chapel	7	19	6
Sutton	8	7	8
Sydenham	13	1	3
Tabernacle	17	13	0
Tonbridge Chapel	6	1	10
Tooting	3	9	10
Tottenham	10	0	0
Totteridge	17	8	0
Union Chapel, Brixton Hill	17	12	6
Union Chapel, Horselydown	5	17	3
Walthamstow	18	19	1
Walworth, York Street	27	11	10
Wandsworth	14	4	0
Weigh House Chapel	30	11	0
Westminster Chapel (including Collection at Missionary Communion)	50	0	0
Wood Green	2	11	0
Woolwich, Rectory Place Chapel	13	6	0
Wycliffe Chapel	25	0	0
York Road Chapel	27	1	1

Contributions in aid of the Society will be thankfully received by Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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